1: Cooper E-4 (no date) 1946 5365 Tehuelche SH5

342 414-418), but the skin tent with the two compartments as described by Maximilianus Transylvanus (1523, p. Av) suggests more the typical *Tehuelche* toldo of later times. This typical toldo (pl. 37, bottom; pl. 38, bottom, *right*) was made of three or more rows of stakes, diminishing in height from front to rear, and covered with guanaco skins sewn together and smeared with a mixture of grease and red paint. The inmost section was divided by skin screens into compartments, each married couple having their own compartment. The open side, facing east (to leeward), was sometimes, in winter or in bad weather, nearly
[572] closed with other skins. The fire was made near the center of the open
[573] side, a little within. Skins laid on the ground were used to sleep upon; covers were also of skins. The toldo, according to Spegazzini (1884, p. 280) usually housed a man and his entire family, or an extended
592 family consisting of grandparents, children, and grandchildren, with
596 their wives and offspring; while sometimes each of a man's wives and sons had a separate toldo. Apart from special gatherings, camps did
621 not contain more than about 20 toldos; more commonly they contained fewer.

DRESS AND ORNAMENTS

291 Clothing.—The early *Tehuelche* men wore a pubic covering, later superseded by the chiripá, and some at least tied up the penis by the prepuce to their belt. (Ladrillero, 1883, p. 466; cf. Figueroa, 1908, 1:60; Nourt, 1908, p. 191.) The early skin moccasinlike footwear, with hay stuffing, gave place among the later *Tehuelche* to the bota de potro (fig. 18, *c*) made from the dehaired skin of a horse's hock or of the leg of a large puma (Lehmann-Nitsche, 1916 b, 1918, 1923). In one post-Columbian burial in Chubut Territory were found two exceptional types of clothing, a piece of shell-disk spangled mantle and a model (Vignati, 1930, pp. 13–19, cf. citations, pp. 20–22, of sources on mantles and footwear). Guanaco-skin overshoes were sometimes worn (Musters, 1872, p. 196). Men's other garments were (pl. 38, *top*): A mantle of sewn skins of young or unborn guanaco, or of skunk, fox, or wildcat (Viedma, 1837 b, p. 68; Medin, 1917, p. 114; Musters, 1872, p. 196), reaching to or below the knee, secured by a belt, painted with polychrome geometric designs (fig. 19; cf. Lothrop, 1928), ordinarily worn with the hair inside, but sometimes in bad weather with the hair outside (Cozo, 1880, p. 73); a woven woolen fillet; sometimes a poncho. The women's dress (pl. 38, *top*) consisted of: An apron pubic covering (cf. Vignati, 1931 *a*); an undergarment reaching from the armpits to the knee; a mantle like the men's, but fastened at the breast or shoulder; the bota de potro, when on horseback; sometimes a flattish straw hat.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

CHAPTER VI.

TRIBAL TO GAYLON.

Casimiro's Household — Cargo-hair — Quintabeal's Son — Woollens — Partridges — Meeting with the Araucanians — The Cacique Quintabeal — Rapid Rain — Araucanian Belles — Communication with Chupat Colony — Diplash — Calfoura's Declaration of War — Tehuelches learn Fishing — My Indian Relatives — Woodland Beauties — An Indian Paradise — The Upper Chupat — Cushcoura — Losing Horses — Official Functions — Message from Las Manzanas — Blessing the Liquor — Casimiro Intoxicated — Foyel's Encampment — Great Parliaments — Foyel's Ideas — Gutchen-hair — Arrival at Gaylon.

ON January 21 the word was given to march, and all the united forces of the Tehuelches, numbering 200 men, with the usual allowance of women and children, prepared to advance to join the Araucanos. Ten toldos, forming Crimi's party, lingered behind, in consequence of the continued sickness of this caciquillo, who, however, sent word that he would follow in our rear. [421]

All the horses were in excellent condition, and it was with great delight that I saw the immense cavalcade set out. Our family party in Casimiro's toldo included, besides the chief and his wife, sons, and little daughter Chingook, an old brother-in-law, Kai, nicknamed Chileno, and his wife and son Macho; and an old deaf and dumb woman of most repulsive aspect. The only good feature in Casimiro's character was his charity. He was always ready to afford an asylum to any destitute or infirm people, and his toldo was never without some such object of his pity. My honourable [424]

[R 199]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
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position as secretary and general referee next in rank to the cacique, scarcely reconciled me to the exchange of the orderly comfort of Mrs. Orkeke's household for the dignified discomfort of my present quarters. They were also shared by Meña, whose good qualities had raised him above his fellow-Chilians. Their number had been reduced to four, Arica having disappeared whilst hunting near Teckel: without doubt his quarrelsome disposition had occasioned his death at the hands of some one whom he had insulted or offended. The route followed led northwards through a valley on both sides of which we hunted, and arrived in the afternoon at an encampment called Carge-kaik, or Four Hills. There was nothing remarkable in the scenery: the hill-sides on either hand were covered with scrub, and the summits presented masses of rocks, and in some places loose boulders, amongst which numerous armadilloes were basking in the sun. They are easily captured, as they are very slow; but if they once get into their burrow it is difficult to extract them, owing to the tenacity with which they hold fast to the soil. They are very good eating, and are usually cooked in the shell on the fire, the entrails, &c., being taken out, and the cavity filled with heated stones. When they are in their best condition, one leg is sufficient for a man, as there is about an inch of yellow fat on them. Of the shells the women make work-baskets, to contain their bodkins, sinews, &c., when sewing, or to serve as colour-boxes for the different colours when painting.

The day following our arrival, Tankelow and another Indian were despatched as messengers to the party of Araucanian Indians, or Manzaneros, supposed to be encamped a few marches distant. During that night a child was born, the parents of which were rich, and accordingly a great slaughter of mares took place, the mandil tent was erected, and a feast and dance announced.

Meanwhile, about four P.M., the chasquis returned, bringing with them an Araucanian Indian, who was escorted to

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

609 with my whole available force and weight; but the disparity between human strength and horse power, stimulated to its utmost by the spur, was too great. I begged the men in the boats to come again the next morning, and on no account to leave me, which they solemnly promised.

592 I was now hurried back into the country five or six miles, and at last reached an Indian village, and was set down by the old chief at his wigwam. He gave me in charge to one of his squaws, who ordered me into the hut and bade me sit down on the ground. While sitting there, and casting an inquisitive glance around the rude habitation, my attention was suddenly attracted to what appeared to be several pairs of eyes in a dark corner, shining with a strange brilliancy. I speculated silently on the sight, much doubting whether they belonged to human beings or to wild beasts; but, on carefully reconnoitring, I discovered that they belonged to three huge women. Further investigations disclosed a number of dark-skinned boys and girls, of divers ages and sizes, playing and capering about the premises, in a state of perfect nudity. [291] It took a considerable time to make out these, or any other objects, distinctly, owing to the darkness of the hut. Presently the chief, the patriarch of the tribe, entered his habitation, and began a conversation, in his peculiar [595] dialect, with his wives. He spoke in a low, guttural tone, in words the purport of which I could not gather. I was in no mood for conversation, but would have been much gratified by learning his version of the day's "stroke of business."

372 And now a few dry sticks and a bunch of dry grass were brought, mine host drew from a convenient repos-

able, and it is never uncovered for anyone unless by order of the pseudo-holy man or witch doctor, who may be either a man or a woman. This person ordinarily has to practice his art daily, chanting to the deity to the accompaniment of two gourds filled with pebbles -- a type of music which is as unpleasant as is his own voice. In this manner the witch doctor makes petitions to the deity to the effect that the group's enemies may sicken or die. This often redounds in the witch doctor's undoing for should his incantations be followed by some plague among the enemy, or some chief or important person die amongst them, then the enemy group will try every means to capture the witch doctor and make a devil's martyr of him. The witch doctors must also chant to the deity in intercession for the sick in their own camp in order to overrule the witch doctors among their enemies. If the sick person is not brought back to health the sick one's friends often will give the witch doctor his just deserts, at least by depriving him of his occupation and treating him as of no repute in the future; if the wife or son of a chief should die the witch doctor will often pay for his unsuccessful cure with his life. The witch doctor's curative efforts are limited to chanting, no other medicines being used in the curing of sickness. And so these singing doctors encounter many hardships in their lives, there being but few who die of natural causes, but nevertheless there are always many eager for the job because they can have a free hand with the Indians' wives if the latter are willing, or, if the witch doctor be a woman, she can have relations with the men. There are almost as many witch doctors as there are families because as a rule the head of every household has an idol of his own in his tent, and if the camp is made up of four, five or more families, there are an equal number of witch doctors or pseudo holy men -- let it be remembered that amongst the Indians a family is not composed only of man, wife and children, but also of all of the relatives of the husband who is the family head, and who is therefore a sort of subaltern chief under the one who has general overlordship and property rights to the land.

When someone in the family becomes sick the family witch doctor comes to chant in the person's very ear, in such loud and harsh tones that the sounds alone might be enough to bring about his death. If the patient gets worse [78] the witch doctor invites the participation of others of his profession and all the old women, in order to help him in his chanting; should the patient die no one other than the original witch doctor is held responsible. Once the sick person is completely prostrated, if she be a virgin and young, a tent of ponchos is made for her at some little distance from the camp. She is put into it and there the chanting becomes louder because

poles from top to bottom and make firm partitions. On the outside 342
the hide touches the ground on the north, west and south. The entrance
is always left facing east and is as wide as the entire tent, which is in
the shape of an oval cave. Nothing whatever is placed at the entrance
to close it except [80] in freezing weather, when it is closed by hanging
a hide across it. The inner partitions are arranged from the center to- 342
ward the back for each married couple, and the children and other 582
family members and relatives sleep all in a jumble in the remaining
part which is no man's land up to the door. Here widowers, widows,
unmarried men and women, relatives, servants and slaves and, in fact,
as many as are dependent on or related to the head or master of the
tent, come together. Virgins here, in spite of the opportunity try, as 836
has been said, to keep their virginity while they have hope of getting 837
married; but if they should lose this hope they will take any man
indiscriminately, and they and the widows spend the night merrily,
taking up with the first man who cares to sleep with them.

Quarrels between men belonging to the same camp are decided 627
by coming to blows with their fists and hands. They are not allowed to 578
use any weapons, and no one dares to separate them until they give in
or separate on their own accord. The onlookers applaud them and
laugh. When women fight they begin in a sitting posture, to say of- [516]
fensive words to each other until one of them starts to unbraid her hair
very calmly, at which the other does likewise, still keeping up the flow
of insults. As soon as both have loosed their hair, they shake it, get up
and charge furiously, tugging hard on each other's hair and yanking out
as much of it as they can as it tangles in their nails. The other women
and men just look at them, not daring to pull them apart. When they
become exhausted they themselves separate and are as good friends as
a result of this as though they had not fought. They allow their hair to
remain loose for the remainder of the day. The women may not strike
each other in their fights with hands or fists as do the men, nor may
they pull or tear each other's clothes, only their hair, and should they
do otherwise they are corrected by the surrounding spectators.

In time of sorrow, on the march, on very windy days, when it 302
is very cold or freezing, the Indians paint their faces black or violet, 751
the men as well as the women, to keep their skin from chapping.

Usually these Indians are of a sweet and innocent nature, and [157]
they became so attached to me and they treated me with such simplic- 123
ity, especially the chief of San Julian, that had we had enough horses
I believe there would not be a span of those lands which I would not
have been able to explore in their company.

Buenos Aires, December 10, 1782
Antonio de Viedma [81]